

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Dalail of the Barailwis

Part one: the most often quoted Dalail by the
Barailwis on the topic of Ilm Al-Ghayb
(knowledge of the Unseen)

Fihrist

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Note: Most of the quotes in this article are taken from the book "Izalat Ar-Rayb 'an Aqidah Ilm Al-Ghayb" of Muhammad Sarfraz Khan Safdar.

First Daleel of the Barailwis

Ahmad Raza Khan wrote in his “Malfuz”, English translation, v 1 p 30:

Almighty Allah states:

“One day We shall raise from all peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have revealed this Book (Qur'an) on you with clear and detailed information of everything (Tibyanan li Kulli Shayin), a guide, a Mercy, and Glad Tidings to Muslims” (An-Nahl : 89)

The word “**Tibyanan**” (exposure) was used and not “**Bayanan**” (report). This explains to us that the knowledge of things was so explicit that nothing was hidden” End of Ahmad Raza Khan's words

Ahmad Raza Khan's argumentation is that the Quran was revealed to the Prophet (saw) with detailed information of everything, so nothing remained hidden to the Prophet (saw). And he based himself upon the verse:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ
وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾

“And (remember) the day when we shall raise up from every nation a witness against them from amongst themselves. And we shall bring You (O Muhammad (saw)) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything (Tibyanan li kulli Shayin), a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims).”

Answer: It is written in "Tafsir Jalalayn", English translation by Aisha Bewley, who is a well-known Sufi, in Tafsir of this verse, words of the Quran in bold, p 580:

"We have sent down the Book (the Qur'an) to you making all things which people need in matters of the Shari'a- clear and as guidance away from misguidance and mercy and good news of the Garden for the Muslims who affirm Allah's oneness."

Comment: We see that in "Tafsir Jalalayn" that "Tibyānan li Kulli Shay'in" is for "all things which people need in matters of the Shari'a" and this is not for knowledge of the Unseen (Ghayb), so everything related to the knowledge of the Shari'ah has been exposed to the Prophet (saw) and nothing of this knowledge is hidden from the Prophet (saw), not the knowledge of the Unseen.

Now we ask Barailwis: Why does "Tafsir Al-Jalalayn" not agree with their interpretation, and creed is established with Qat'i Daleel (definitive proofs) and not conjectures and far fetched interpretation, so if their interpretation is Qat'i (definitive), why do scholars oppose it?

Discussion about the Prophet (saw) being a witness against these people

Some Barailwis use the words in the precedent verse: **"And we shall bring You (O Muhammad (saw)) as a witness against these"** to justify that the Prophet (saw) is omniscient and watching all matters (Hazir Nazir), and this because he will be a witness against the people and the witness has to be omniscient and watch all matters.

Answer to this doubt: It is written in "Tafsir Al-Qurtubi", translation Aisha Bewley, Surah Al-Baqarah verse 143, words of the Quran in bold:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ
شَهِيدًا

“In this way We have made you a middlemost community

As the Ka`ba is in the middle of the earth, so We made you a middlemost nation, meaning that we made you inferior to the Prophets but superior to other communities. The word "wasat" (middlemost) implies being just and balanced. The basis of this is the expression: "The most praised of things is the middlemost of them." The middle part of a valley is the best place in it and has the most plants and water. The middle avoids excess and falling short and is praiseworthy, so this community does not go to excess in elevating their Prophet nor fall short as the Jews do in respect of their Prophets. In a hadith we find, "The best of matters is the middlemost of them." 'Ali said, "You must take the middle way. The high descend to it and the low rise to it." Someone who is from the middlemost of his people is one of the best of them.

so that you may act as witnesses against mankind

This is referring to the Gathering, when the Prophets are joined with their nations, as is established in the Sahih al-Bukhari when Abu Said al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Nuh will be summoned on the Day of Rising and he will say, 'At your service and obedience, O Lord!' Allah will say, 'Did you convey it?' He will say, 'Yes.' It will be said to his community, 'Did he convey it to you?' They will say, 'No warner came to us.' Allah will ask 'Who will then testify on your behalf?' He will say, 'Muhammad and his community.' They will testify that he conveyed it."

‘Ubada ibn as-Samit said that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "My Community was given three things which no other Prophets were given. Whenever Allah sent a Prophet, He said to him, 'Call on Me and I will answer you.' He said to this Community, 'All of you call on Me and I will answer you.' When He sent a Prophet, He said to him, 'I have not imposed any hardship on you in the din.' He said to this Community, 'I have not imposed any hardship on any of you in the din.' When He sent a Prophet, He made him a witness against his people but He made this Community witnesses against the whole of mankind." (al-Tirmidhi)

Our scholars say that, in His Book, our Lord has informed us of the preference He has given us by describing us as just and by entrusting us with the important task of bearing witness against all creation. He has given us the first place even if we are the last in time; as the Prophet said, "We are the first who came last." This is also evidence that only the just may be witnesses, which will be discussed later.

This ayat also contains evidence for the soundness of the consensus of the community and the obligation to judge by it because they have been considered just enough to testify against all mankind. Every generation is a witness for those who come after them. The position of the Companions is evidence and testimony for the Tabi'un and that of the Tabi'un for those after them. Since the community have been made witnesses, it is mandatory to accept what they say." End of Al-Qurtubi's words

So Bralwi's evidence for the Prophet (saw) being a witness is annihilated, as the whole of the community has been declared as a witness against previous communities.

Discussion about the word "Kull" (everything) and it being all-inclusive

The Barailwis say that the word “Kull” (everything) in the verse “as an exposition of everything (Tibyanan li kulli Shayin)” is general, so it concerns everything without exception, and likewise they write about the Hadith of Mu’az ibn Jabal, that will be mentioned later Insha Allah:

“Thereafter, **everything** (Kulla Shayin) (in the universe) became clearly exposed to me and I recognised them”

So Barailwis say that the word Kull shows that nothing remained hidden from the Prophet (saw), so he knew the knowledge of the Unseen.

Answer: The word “Kull” everything does not always come for generality and is not always all-inclusive, it can refer to particular matters and can sometimes mean “most” or “majority” and not “everything”. For instance Allah the Most High said about Ibrahim in Surah Al-Baqarah (2:260):

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أُولَٰمَ تُؤْمِنُ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

“And (remember) when Ibrahim (Abraham) said, ‘My Lord! Show me how You give life to the dead.’ He (Allah) said: ‘Do you not believe?’ He [Ibrahim (Abraham)] said: ‘Yes (I believe), but to be stronger in faith.’ He said: ‘Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill (‘ala KULLI Jabalin), and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise.’”

So here every hill does not mean every hill of the earth but some

few around.

Allah states in Surah an-Naml (27:20-27):

"He (Sulayman) inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees? "I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason." But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news. I found a woman ruling over them, AND SHE HAS BEEN GIVEN ALL THINGS (that could be possessed by any ruler of the earth), and she has a great throne. I found her and her people worshipping the sun instead of Allah, and Shaytan (Satan) has made their deeds fair-seeming to them, and has barred them from (Allah's) Way, so they have no guidance,"... (Sulayman) said: "We shall see whether you speak the truth or you are (one) of the liars."

Here the Arabic of **"She has been given all things"** is **"Wa Utyat min Kulli Shayin"**

إِنِّي وَجَدْتُ أَمْرًا تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَهِيَ عَرْشٌ عَظِيمٌ ﴿٢٢﴾

So does Bilqis being given from everything means that she had knowledge of everything?

Now let's see what Hanafi books of Usul Ul-Fiqh say about the word "Kull":

Mulla Jeewan wrote in his "Nur Al-Anwar" p 81:

"The word "Kull" can be used for a particular matter"
(Kalimatu Kun Yahtamilu Al-Khusus")

As-Sarkhasi wrote in "Usul As-Sarkhasi" v 1 p 157:

“And the word “Kull”, and it can be used for a particular matter like the word “Man” (Wa Kalimatu Kun wa hiya Yahtamilu Al-Khusus nahw Kalimah Man”)

Az-Zubaydi wrote in his “Taj Al-‘Urus” v 8 p 100 about the word “Kull”:

“It is sometimes used with the meaning of “some”...Our Shaykh said: from this is His Saying (Ta’ala) **“Eat from every fruits”** and **“She (Bilqis) has been given all things”**

Even Ahmad Raza Khan acknowledged this and he wrote in his "Fatawa Ridwiyah" v 1 p 737:

"Sometimes the word "Kull" means "Akthar" (mostly or majority)"

Comment: This is a witness from the highest source of the Brawlis, so how can then Barailwis say that Kull is all-inclusive?

Second Daleel

Allah (Ta'ala) said:

لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

“Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of the Allah's existing Books [the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allah] and a detailed explanation of everything (Tafseel kuli Shayin) and a guide and a Mercy for the people who believe.” (Yusuf : 111)

And the Barailwis said similar about “Tafseel kuli shayin” (detailed explanation of everything), that it means that the knowledge of everything was given to the Prophet (saw), so he knows the Unseen.

Answer:

It is written in Tafsir “Jalalayn” about this verse, Eng. Tran Bewley, p 519, words of the Quran in bald followed by explanation:

“ A clarification of everything that is necessary in the Din”

{ وَتَفْصِيلَ } تَبْيِين { كُلِّ شَيْءٍ } يَحْتَاجُ إِلَيْهِ فِي الدِّينِ

It is written in the Tafsir of Al-Baydawi:

“ A detailed explanation of everything that is necessary in the Din (religion), as there is no religious matter except that it has a link from the Quran with an intermediary or without intermediary”

وَتَفْصِيلَ كُلِّ شَيْءٍ { يحتاج إليه في الدين إذ ما من أمر ديني إلا وله سند من القرآن بوسط
أو بغير وسط

Al-Qurtubi wrote in his “Tafsir”:

“A detailed explanation of everything that is necessary for the servants among the Halal and the Haram (licit and illicit matters), laws and rulings”

وَتَفْصِيلَ كُلِّ شَيْءٍ { مما يحتاج العباد إليه من الحلال والحرام، والشرائع والأحكام

As-Samarqandi said in his “Tafsir”:

“A detailed explanation of everything meaning explaining the Halal and Haram.”

وَتَفْصِيلَ كُلِّ شَيْءٍ { يعني: بيان الحلال والحرام }

Al-Baghawi wrote in his “Tafsir”:

“A detailed explanation of everything that is necessary for the servants from the matters of Halal and Haram, order and forbiddance”

وَتَفْصِيلَ كُلِّ شَيْءٍ { ، مما يحتاج العباد إليه من الحلال والحرام والأمر والنهي، }

An-Nasafi said in his “Tafsir”:

“A detailed explanation of everything necessary in the religion, because it is the law on which rests the Sunnah, the consensus and analogy”

وَتَفْصِيلَ كُلِّ شَيْءٍ { يحتاج إليه في الدين لأنه القانون الذي تستند إليه السنة والإجماع {
والقياس

Abu Su'ud said in his "Tafsir":

"A detailed explanation of everything that is necessary in the religion as there is no religious matter except it rests upon the Quran by itself or through an intermediary"

وَتَفْصِيلَ كُلِّ شَيْءٍ { مما يحتاج إليه في الدين إذ ما من أمر ديني إلا وهو يستند إلى القرآن {
بالذات أو بوسط

Ibn 'Atiyah wrote in his "Tafsir":

"A detailed explanation of everything meaning among the beliefs, rulings, Halal and Haram"

كل شيء { يعني من العقائد والأحكام والحلال والحرام {

Ibn Al-Jawzi wrote in his "Tafsir":

"A detailed explanation of everything that is necessary in the religious matters"

وتفصيل كل شيء { يُحتاج إليه من أمور الدين {

So one can clearly see that all the scholars say in explanation that the Quran is a detailed explanation of everything that is necessary in the religion, and it is not all-inclusive and does not concern all matters, but religious matters. This is why when the Barailwis quote their explanation, they are not able to quote any famous scholar who said that this verse means that the knowledge of the Unseen was given to the Prophet (saw). So the Brawlis are opposing all the scholars of this community.

Third Daleel of the Barailwis

Allah (Ta'ala) said:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي
الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

“There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.” (Al-An’am : 38)

The Barailwis say that nothing was lefty from the Book means that the Quran contains the knowledge of everything and as the Prophet (saw) received it, he knows the Unseen

Answer:

Here in this verse, the book means the preserved tablets (Al-Lawh Al-Mahfuz) and not the Qur’an.

It is written in “Al-Jalalayn”, Eng Tran. Bewley p 289:

“We have not omitted anything from the Book (the Preserved Tablet) but have recorded everything.”

Hafiz ibn Kathir wrote in his Tafsir, Eng Tran Darussalam:

“We have neglected nothing in the Book” means, the knowledge about all things is with Allah, and He never forgets any of His creatures, nor their sustenance, nor their affairs, whether these creatures live in the sea or on land. In Another Ayah, Allah said:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ

كُلُّ فِي كِتَابٍ مُبِينٍ ﴿٦﴾

“And no (moving) living creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave, etc.). All is in a clear Book (Kitab Mubeen meaning Al-Lauh Al-Mahfûz).”
(Hud : 6)

There is a record of their names, numbers, movements and lack of movement.”

So one can see the similarity between this verse and the one quoted by ibn Kathir which mentions Kitab Mubeen and it refers to the Preserved Tablets where everything that is to occur has been written.

Yet, some scholars said that in the verse **“We have neglected nothing in the Book”** the Book means the Quran, yet these scholars said that nothing of the important and necessary matters have been neglected in the Quran, and they did not say that the knowledge of everything is contained in the Quran.

Fakhr Ar-Razi said in his “At-Tafsir Al-Kabeer”:

““We have neglected nothing in the Book” it is obligatory to be understood as being particular with the expose of matters whose knowledge is necessary”

Abu Su’ud Al-Hanafi wrote in his “Tafsir”:

““We have neglected nothing in the Book” from the important matters”

So one can see that even the scholars who said that the Book means the Quran, they only explained as important and necessary matters not being neglected in the Quran. Yet, the correct explanation as in “Al-Jalalayn” and others is that the Book here means the Preserved Tablets.

Fourth Daleel of the Barailwis

Allah (Ta'ala) said:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ هَمَّتْ طَائِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ
إِلَّا أَنفُسَهُمْ ۖ وَمَا يَضُرُّونَكَ مِن شَيْءٍ ۚ وَأَنزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ
وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

"Had not the grace of Allah and His mercy been upon you (O Muhammad (saw)), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allah has sent down to you the Book (The Quran), and the wisdom, and taught you that which you knew not. And ever great is the grace of Allah unto you (O Muhammad (saw))." (An-Nisa : 113)

Barailwis such as Ahmad Yar Al-Gujrati in his "Ja ul Haqq" say that the verse "**taught that which you knew not (Allamaka MA lam Takun Ta'lam)**" has the word "Ma" (that) which is all-inclusive, so the sentence "that which you knew not" includes all kinds of knowledge, not only knowledge of the Shari'ah and Aqidah, but it includes knowledge of the unseen, and the word "Ma" is general and all inclusive ('am and Istighraq).

Answer: Allah (Ta'ala) said

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ ۚ كَمَا عَلَّمَكُم مَّا لَمْ
تَكُونُوا تَعْلَمُونَ ﴿٢٣﴾

"And if you fear (an enemy), perform the prayer on foot or riding. And when you are in safety, offer the prayer in the

manner He has taught you that which you knew not (before) (Allamakum ma lam Takunu Ta'lamuna)." (2 : 239)

Here all Sahabah are addressed by this speech as the form is plural (Allamakum ma lam Takunu Ta'lamuna) and not singular, so Allah says to the Muslims that He taught them that which they knew not, and the word used is "Ma", so would it mean that all the Companions possess knowledge of the Unseen?

Allah (Ta'ala) also said:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ ۚ قُلْ مَن أَنزَلَ
الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ ۚ تَجَعَّلُونَهُ قَرَاطِيسَ تُبْدُونَهَا
وَيُخْفُونَ كَثِيرًا ۚ وَعِلَّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا ءَابَاؤُكُمْ ۚ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي
خَوْضِهِمْ يَلْعَبُونَ

"They did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration)." Say (O Muhammad): "Who then sent down the Book which Moses brought, a light and a guidance to humankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing (much). And you, were taught that which neither you nor your fathers knew." Say: "Allah (sent it down)." Then leave them to play in their vain discussions." (Al-An'am : 91)

So here the Jews are addressed, as they received the Book of Musa and concealed some parts of it. And the Jews received that which they know not (Ma lam Ta'lamu), so if here the word "that" (MA) was to be all-inclusive, then it would mean that the Jews received knowledge of the Unseen.

Now let's see what scholars of Usul Al-Fiqh say about the word "Ma" (what or that)

Abul Barakat Al-Hanafi wrote in his "Manar" p 79:

"The word "Ma" and "Man" can be used for generality and particularity and the original use is for generality" (Ma wa man Yahtamilani Al-Umum wal Khusus, wa Asluha al-Umum)

Shareef Al-Jurjani Al-Hanafi wrote in his "Sharh Mawaqif" p 723:

"We say that the Mawsulat (relatives pronouns) were not build for generality, but rather for category (Jinns) and they can be used for generality and particularity (Umum wal Khusus)"

So the word "Ma" is not always general and all-inclusive, rather it can be used for particular matters, this is why some scholars of Tafsir said that it refers here to the knowledge of the Shari'ah, and those who say that it refers to the knowledge of the unseen, then they only mean that some matters of the unseen were told to the Prophets and he did not know them before, like the matters related to paradise, hell and all others matters related to the Unseen. These scholars did not say that knowledge of everything was given to the Prophet (saw).

Fifth Daleel of the Barailwis

Allah (Ta'ala) said:

عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَن ارْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ
يَسْأَلُكَ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾

“(He Alone) the All-Knower of the Ghâ'ib (unseen), and He reveals to none His Ghâ'ib (unseen), except to a Messenger (from mankind) whom He has chosen” (Al-Jinn : 26-27)

Barailwis such as Ahmad Yar Gujrati and others say that knowledge of everything was given to the Prophets according to this verse

Answer:

Al-Baydawi wrote his Tafsir about this verse:

“Whom He has chosen with knowledge of some of it until it becomes a miracle for them.”

An-Nasafi Al-Hanafi wrote in his Tafsir “Madarik At-Tanzil”:

“Except to a Messenger (from mankind) whom He has chosen, meaning except a Messenger that He has chosen with knowledge of some of the Ghayb, so that informing of this Ghayb will constitute a miracle (Mu'jizah) for him”

Abu Su'ud Al-Hanafi wrote in his Tafsir:

“Except to a Messenger (from mankind) whom He has chosen to disclose some matters of His Ghayb related to his Risalah”

Al-Alusi Al-Hanafi wrote in his Tafsir "Ruh Al-Ma'ani":

"Meaning He will disclose to the Messenger He has chosen some of the matters of Ghayb related to his Risalah"

Ismail Haqqi, who is an extreme Sufi and is highly considered by the Barailwis wrote about this verse:

"Except a Messenger that He has chosen and elected so he makes apparent some of His Ghayb related to his risalah"

So we can see that the scholars explained this verse to mean that some matters of the unseen were disclosed to the Prophets, and not knowledge of everything. Even the extreme Sufi Isma'il Haqqi said that some matters related to the risalah were disclosed to the Prophets.

Sixth Daleel of the Barailwis:

Allah said:

وَمَا كَانَ اللَّهُ لِيُظْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ

“Nor will Allah disclose to you the secrets of the *unseen* (Al-Ghayb), but Allah chooses of His Messengers whom He pleases.” (3 : 179)

The claim of the Brawlis is similar to the previous verse, but they also claim that in these two verses that the word “Ghayb” is preceded by the article “Al” (the) (Al-Ghayb), so mentioning something with the article means it is all-inclusive (Istighraq).

Answer: The scholars of Tafsir also explained this verse to mean some matters of the unseen and not all unseen.

Al-Baghawi wrote in his Tafsir:

“But Allah chooses of His Messengers whom He pleases so He discloses to Him some of the knowledge of Al-Ghayb”

Qadhi Thanauallah Panipati wrote in his Tafsir:

“But Allah chooses of His Messengers whom He pleases so He discloses to him sometimes some of the matters of the knowledge of Ghayb”

As for the article Al at the beginning of the word, then At-Taftazani wrote in his “Talwih” p 160:

“At-Ta’rif (meaning the article Al) does not necessitate that it is for Istighraq (all-inclusive)”

Seventh Daleel of the Barailwis

Allah (Ta'ala) said:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ
الْحَكِيمُ ﴿٣٢﴾ قَالَ يَتَذَكَّرُ أَنْبِئَهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ
لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

“And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." They (angels) said: "Glory be to you, we have no knowledge except what You have taught us. Verily, it is you, the All-Knower, the All-Wise." He said: "O Adam! Inform them of their names," and when He had informed them of their names, He said: "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?" (Al-Baqarah : 31-33)

The Barailwis claimed that Allah taught Adam the name of everything and the knowledge of everything, so he knows the knowledge of Ghayb.

Answer:

Hafiz ibn Kathir said in his Tafsir, eng. Tran. Darussalam:

“Meaning, the names that people use, such as human, animal, sky, earth, land, sea, horse, donkey, and so forth, including the names of other species, Ibn Abi Hatim and ibn Jarir reported that ‘Asim bin Kulayb narrated from Sa’id bin Ma’bad that ibn ‘Abbas was questioned, “**And He**

taught Adam all the names (of everything): “Did Allah teach him the names of the plate and the pot?” He said, “Yes, and even the terms for breaking wind!”

Al-Khazin said in his Tafsir:

“And He taught Adam all the names (of everything), He said: “O Adam this is a donkey, this is a horse, this is a sheep and so forth.” It has been said: He taught Adam the names of the Angels, and it has been said: the names of his descendants, and it has been said: He taught him every languages.”

An-Nasafi wrote in his “Tafsir”:

“The meaning of His teaching to him of the names is that He (Ta’ala) showed to him the categories He created and taught him: the name of this is horse, and the name of this is donkey, and the name of this and such and such, and it is narrated from ibn ‘Abbas that He taught Adam the names of everything even the plate and the pot.”

So one can see that this has nothing to do with the knowledge of the Ghayb, rather Allah taught Adam the names of creatures such as horses, donkeys, plates and pots, and knowing the names of objects or beings does not mean that Allah taught Adam whatever will happen in the future.

Eighth Daleel

Allah (Ta'ala) said:

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾

“And He (Muhammad (saw)) is not stingy about the knowledge of the unseen.” (At-Takwir : 24)

The Barailwis claim that this verse says that the Prophet (saw) is not stingy about the knowledge of Ghayb, so he possesses this knowledge and that is why he does not withhold it.

Answer:

The scholar interpret here Al-Ghayb to indicate the Quran and the revelation, meaning they explain this verse as: “The Prophet (saw) is not stingy about the revelation he receives from Allah”, meaning he does not conceal what Allah revealed to him.

Ibn Kathir wrote in his “Tafsir, Tran. Darussalam:

“Qatadah said: “The Quran was unseen and Allah revealed it to Muhammad (saw), and he did not withhold it from the people. Rather he announced it, conveyed it, and offered it to everyone who wanted it.”

Al-Khazin said in his Tafsir:

“He, meaning Muhammad (saw), is not miser upon the Ghayb (Unseen), meaning upon the revelation (Wahy), the information from the sky, from what was disclosed to him and was hidden from his knowledge among the stories and news...”

An-Nasafi said in his Tafsir “Madarik At-Tanzeel”:

“He (Muhammad (saw)) is not stingy on the revelation (Wahy) like the stinginess of the sorcerers who desire reward (to disclose their information), rather he (Muhammad (saw)) teaches it how he was taught and does not hide anything from what he knows”

As-Suyuti wrote in his “Al-Jalalayn” p 1300, Eng. Tran. Bewley:

Nor is he (Muhammad, may Allah bless him and grant him peace) **miserly with the Unseen**. He does not conceal the revelation. There are two readings in this ayat: one is *danin*, meaning he is not miserly in conveying what has been conveyed to him by concealing it. The second is *zanin*, meaning that he does not doubt it.”

So for all the scholars, the Prophet (saw) is not miser on the revelation he received from Allah, none of these scholars said that the Prophet (saw) knows the Unseen in entirety, rather it is for revelation. The correct meaning is that the Prophet (saw) is not a miser on the Ghayb that he knew through revelation. As for the Ghayb about which he has not been informed through revelation, then the Prophet (saw) does not know it. And one can clearly see that the Barailwis are not able to quote any famous scholar who said that this verse means that the Prophet (saw) knows the Ghayb.

Ninth Daleel

Imam Muslim narrates in his Sahih, tran. Siddiqi:

Abu Zaid (viz. Amr b. Akhtab) reported: Allah's Messenger (may peace be upon him) led us in the dawn prayer and then mounted the pulpit and addressed us until it was (time for the) noon prayer. He then came down the pulpit and observed prayer and then again mounted the pulpit and again addressed us until it was time for the 'Asr prayer. He then again came down and observed the prayer and again mounted the pulpit and addressed us until the sun was set **and he informed (about) everything (pertaining to turmoil)** that lay hidden in the past and what lies in (the womb) of) the future and the most learned amongst us is one who remembers them well

Hudhaifa reported that Allah's Messenger (may peace be upon him) stood before us one day **and he did not leave anything unsaid (that he had to say) at that very spot which would happen (in the shape of turmoil) up to the Last Hour.** Those who had to remember them preserved them in their minds and those who could not remember them forgot them. My friends knew them and there are certain things which slip out of my mind, but I recapitulate them when anyone makes a mention of them just as a person is lost from one's mind but is recalled to him on seeing his face.

The Bralwi claim is that these narrations mention “Falam Yada’ Shayan yakunu ila Qiyami Sa’ah” (he did not leave anything unsaid at that very spot which would happen up to the Last Hour) means that the Prophets (saw) informed all the people about the knowledge of the Unseen.

Answer: These narrations concern the tribulations and not every event that is to happen, as it is mentioned in Sunnan Abi Dawud, **Trials and Fierce Battles (Kitab Al-Fitan Wa Al-**

Malahim), Book 35, Number 4231: Narrated Hudhayfah ibn al-Yaman:

I swear by Allah, I do not know whether my companions have forgotten or have pretended to forgot. I swear by Allah that the Apostle of Allah (peace be upon him) did not omit a **LEADER** of a wrong belief (fitnah)--up to the end of the world--whose followers reach the number of three hundred and upwards but he mentioned to us his name, his father's name and the name of his tribe.

Comment: Here Huzayfah clarified that it is about leader of Fitnas (Qaidin Fitnatin), and not about every event that is to happen, the Prophet (saw) did not inform that such days Umar will be stabbed in prayer and martyred, such day 'Uthman will be martyred, such day 'Ali will be martyred by Khariji, such day such person will commit that sin, such day that person will do this good action. The speech of the Prophet (saw) was about the Fitnas as explained by Huzayfah.

Imam Abu Dawud put this Hadith in the chapter: "Kitab Al-Fitan Wa Al-Malahim" (**Trials and Fierce Battles**), so for him these events are about the tribulations and Fitan.

Moreover, this is how Imam Muslim arranged these Ahadith, and Imam An-Nawawi entitled the chapter as: **The Book Pertaining to the Turmoil and Portents of the Last Hour (Kitab Al-Fitan wa Ashrat As-Sa`ah)**

Chapter 6: THE EVENTS FORETOLD BY THE HOLY PROPHET (MAY PEACE BE UPON HIM) ABOUT THE LAST HOUR

Hudhaifa b. al-Yaman reported: By Allah, I have the best knowledge amongst people about every turmoil which is going to appear in the period intervening me and the Last Hour; and it is not for the fact that Allah's Messenger (may peace be upon him) told me something confidentially

pertaining to it and he did not tell anybody else about it, but it is because of **the fact that I was present in the assembly in which he had been describing the turmoil**. And he especially made a mention of three turmoils which would not spare anything and amongst these there would be turmoils like storms in the hot season. Some of them would be violent and some of them would be comparatively mild. Hudhaifa said: All (who were present) except I have gone (to the next world).

Hudhaifa reported that Allah's Messenger (may peace be upon him) stood before us one day and he did not leave anything unsaid (that he had to say) at that very spot which would happen (in the shape of turmoil) up to the Last Hour. Those who had to remember them preserved them in their minds and those who could not remember them forgot them. My friends knew them and there are certain things which slip out of my mind, but I recapitulate them when anyone makes a mention of them just as a person is lost from one's mind but is recalled to him on seeing his face.

Hudhaifa reported: Allah's Messenger (may peace be upon him) informed me of what is going to happen before the approach of the Last Hour. And there is nothing that I did not ask him in this connection except this that I did not ask him as to what would turn the people of Medina out from Medina.

Abu Zaid (viz. Amr b. Akhtab) reported: Allah's Messenger (may peace be upon him) led us in the dawn prayer and then mounted the pulpit and addressed us until it was (time for the) noon prayer. He then came down the pulpit and observed prayer and then again mounted the pulpit and again addressed us until it was time for the 'Asr prayer. He then again came down and observed the prayer and again mounted the pulpit and addressed us until the sun was set and he informed (about) everything (pertaining to turmoil) that lay hidden in the past and what lies in (the womb) of)

the future and the most learned amongst us is one who remembers them well

So one can see that Imam Muslim collected this Hadith with Ahadith regarding the Fitnan to happen and this is how An-Nawawi entitled this chapter. Also in the first Hadith Huzayfah says: **“But it is because of the fact that I was present in the assembly in which he had been describing the turmoil”** so Huzayfah himself said that the Prophet (saw) described the turmoils and not every event.

Mulla Ali Qari wrote in his “Mirqat” v 5 p 8 about the words: “Falam Yada’ Shayan yakunu ila Qyami Sa’ah” (he did not leave anything unsaid at that very spot which would happen up to the Last Hour)

“Meaning among matters related to the religion which are necessary (Mima yata’alaqu bi Deen mima la Budda minhu)

Abdul Haqq Ad-Dehlawi said in his “Ash’at Al-Lam’at” v 4 p 181:

“The Prophet (saw) did not leave anything among the Qawaid and Muhimat Ad-Din (general rules and important matters of the religion) up to the day of resurrection, and this is an exaggeration (Mubalaghah) in which most cases (Akthar) are mentioned as everything”

So here Abdul Haqq Ad-Dehlawi also said that the words **“and he informed (about) everything”** means about most things, and this is a Mubalaghah (exaggeration).

These Ahadith being about tribulations has been told clearly in words by Huzayfah in many Ahadith, and Muhadith gathered these Ahadith in tribulations before the resurrection, and this is how scholars explained these Ahadith

As for what Hafiz ibn Hajar and Al-'Ayni wrote, that the Prophet (saw) informed in one sitting about all the conditions of the creation since the beginning of the creation up to the end, then these scholars mention general conditions, and not detailed conditions of every individuals.

Tenth Daleel

It is narrated in Sahih Al-Bukhari and Sahih Muslim from Anas ibn Malik:

“One day the Prophet (saw) stood on a Minbar and he mentioned the time of resurrection, and then he mentioned great events to occur afterwards, then he said: “Whoever wants to ask me about something, let him do so, by Allah, you will not ask me about anything except that I will inform you as long as I am in this place.” Someone stood and asked: “where will I end?” And he replied: “Hellfire”. ‘Abdullah ibn Hazafah stood and asked: “who is my father?” He replied: “Hazafah”, and then he kept on repeating: “ask me?””

The Brawlis such as Ahmad Yar Khan and others quoted this Hadith to prove that the Prophet (saw) knows the Unseen, that is why he replied to their questions.

Answer:

It is mentioned in the narration in Al-Bukhari and Muslim of Abu Musa Al-Ash’ari: the Messenger of Allah (saw) was asked about matters that he disliked, and when they increased questions he became angry and said: ask me?”

It is mentioned at the end: ‘Umar stood on his knee and said: we are with Allah as our Lord, with Islam as our religion and with Muhammad as our Messenger, and the Prophet (saw) calmed down after ‘Umar said this.

So this shows that the Prophet (saw) said to ask me whatever they wanted out of anger when they asked about matters he disliked. His aim in saying such was not to claim that he knew of all matters, rather that by revelation he will be informed by Allah

about their questions, and he showed his anger to indicate that they should not investigate such matters.

An-Nawawi said in explanation of this Hadith in his “Sharh Sahih Muslim” v 2 p 263:

“The scholars said that this saying from him (saw) is taken upon the meaning that he received revelation (about these questions), else he does not know everything he was asked about among the hidden matters except by Allah (Ta’ala) teaching him such.”

Al-‘Ayni wrote in his “Umdat Al-Qari” v 9 p 509:

“If you say: how did the Prophet (saw) know that he was his son (meaning how Abdullah was Hazafah’s son)? I reply: Either by revelation and it is what is apparent, or he judged by Firasah (physiognomy), analogy and Istilhaq (association)”

Eleventh Daleel

Ahmad Raza Khan in his "Malfuz" Eng. Trans. V 1 p 30-31 mentioned the famous Hadith of Mu'az ibn Jabal in Sunnan Tirmidhi in which the Prophet (saw) saw Allah in his dream and Allah asked him about what the highest angels dispute, and the Prophet (saw) replied that he did not know, then Ahmad Raza wrote the rest of the Hadith with his explanation:

"Then I saw Almighty Allah place His Divine Hands of Qudrah between both my shoulders and I felt coolness in my heart. Thereafter, everything (in the universe) became clearly exposed to me and I recognised them"

The Hadith Sharif is explicit and no one can refute it saying that "everything" here refers to all that pertains to the Laws of the Shari'ah. In fact, one Hadith states: "I recognised everything in the skies and earth." Another narration reports: "I perceived everything between the east and the west."..."End of Ahmad Raza Khan's words

Note: "Hands of Qudrah" is a distortion of the Hadith from these people who deny the attributes of Allah

Answer: This Hadith cannot be a proof for the Barailwis as they claim that the Prophet (saw) was a witness of all past events as well, while this Hadith claims that only after this dream the Prophet (saw) came to know the Unseen, if this was to mean gift of the knowledge of the Unseen.

Secondly, Barailwis cannot quote any scholar in the explanation of this Hadith saying that the Prophet (saw) knows the Unseen, that he was conferred this knowledge after this dream, rather their explanations deny such claims

For instance Mulla Ali Qari wrote in his "Mirqat" v 1 p 475:

“Meaning among things that Allah allowed for me to become apparent in the highest or lowest world in an absolute way or particularly for things about which the Angels dispute”

It is narrated in “Mishkat Al-Masabih”, Kitab As-Salah, Bab Al-Masajid wa Mawadi’ As-Salah, about the Hadith of Ad-Darimi in a Mursal way, n 725:

“The Prophet (saw) said: I saw my Lord in the best form. He asked me: “What do the highest angels dispute about?” I said: “You know”, He put His hand between my shoulders and I felt its coolness in my chest. I came to know what is in the heavens and the earth”

Mulla Ali Al-Qari wrote in his “Mirqat Al-Mafatih Sharh Mishkat Al-Masabih” v 2 p 400 about this Hadith:

““*I came to know what is in the heavens and the earth*” meaning what Allah (Ta’ala) informed him from what is in them from angels, trees and others. And this is an expression about the greatness of his knowledge that Allah opened for him. Ibn Hajar said: meaning all existing things in the heavens, rather what is above them as it came in the narration of the Mi’raj, and the earth comes in the meaning of category, meaning all seven earths, rather what is below them as indicated by him informing about the bulls and fishes in the seven earths (end of ibn Hajar’s words). And it is possible that “heavens” refers to the direction of above and “earth” refers to the direction below, so it contains all (things above and below) **but it is necessary to particularise what we have mentioned as it is not correct to include everything (in the heavens and earth) as it is obvious.**”

Comment: Mulla Ali Al-Qari clearly said that what appeared to the Prophet (saw) can be only the things about which the angels

dispute, such as the Kafarat. So this general statement can be for particular matters only.

Also this unveiling is not continuous for Mulla Ali Al-Qari has he said in his “Mirqat Al-Mafatih”, Kitab As-Salah, Bab Taswiyah As-Saf, v 3 p 153, ed Dar Kutuib Ilmiyah about the Hadith in Bukhari and Muslim in which the Prophet (saw) told to align the ranks (sufuf) of the people praying behind him, and he said that he could see them from his back:

“I see you from my back” meaning with Mukashafah (unveiling) and this does not necessitate the continuity of it as it contradicts his saying: “I do not see what is behind my wall”, so this (Mukashafah) is particular for the state of the prayer and his knowledge of the people praying (behind him)”

Comment: So if this Mukashafah is not continuous for Mulla Ali Al-Qari and the Prophet (saw) does not see behind him outside the prayer, then the Mukashafah about the dispute of the highest angels cannot be continuous for Mulla Ali Al-Qari as this Mukashafah is greater than the Mukashafah in the prayer.

So not only for Mulla Ali Al-Qari one has to particularise the general statement that everything appeared to the Prophet (saw), and this Mukashafah is not continuous for Mulla Ali Al-Qari, as the Mukashafah in prayer is not continuous as well. This Mukashafah was limited to this dream and after the Prophet (saw) could not see what he saw there.

Twelfth Daleel

Ahmad Raza Khan said in his "Malfuz" Eng. Trans. P 34:

"Hence, Imam Tabrani (d360/970), Imam Na'im bin Hammad (d256/868), Ustaz of Imam al-Bukhari (d256/868) and others, all narrated from Sayyiduna 'Abdullah ibn 'Umar (d73/692) that the Nabi of Allah (saw) said:

"Verily Allah raised the world in front of me. So I saw it along with everything to happen in it till Qiyamah as if I was looking at this palm of mine." End of Ahmad Raza Khan's words

Answer: This Hadith is weak because of the narrator Sa'id ibn Sinan Ar-Rahawi

Ali Al-Muttaqi Al-Hindi wrote in his "Kanzul A'mal" v 6 p 95: "Its Isnad is weak"

Al-Haythami wrote in his "Majma' Az-Zawaid" v 8 p 287: "Its narrators have been declared Thiqah with the great weakness (D'uf Katheer) in Sa'id ibn Sinan Ar-Rahawi"

So for Al-Haythami the other narrators have been declared Thiqah but there is great weakness in Sa'id ibn Sinan Ar-Rahawi.

Hafiz ibn Hajar wrote about him in "Taqreeb" 237: "Matruk (abandoned), Ad-Daraqutni and others accused him of lying"

Another narrator of this Hadith, Bakr ibn Sahl Ad-Dimiyati has been declared a liar by Maslamah ibn Qasim, and Az-Zahabi wrote in "Lisan" v 2 p 51-52: "and among his fabrications are" and he mentioned this Hadith.

Thirteenth Daleel

It is narrated in the “Musnad” of Ahmad and the “Mu’jam” of At-Tabarani from Abu Zar that he said: “We left the Messenger of Allah (saw) and there is no bird that moves its wings in the sky except that he mentioned some knowledge about it”

Ahmad Yar Khan Gujrati and others claimed that this Hadith proves that the Prophet (saw) knows the Ghayb.

Answer:

First: The Isnad in “Musand Ahmad” and others says: “Al-A’mash narrated to us, Munzir narrated to us, some Shaykh of At-Tayim narrated to us, they said, Abu Zar said...”

So this Shaykh in the Isnad is unknown, so the narration is weak.

Second: The scholars explain this Hadith to mean that the Prophet (saw) did not leave any knowledge related to Shari’ah. Hafiz ibn Kathir mentioned this Hadith in his Tafsir as such, v 2 p 404:

“From Abu Zar, he said: “We left the Messenger of Allah (saw) and there is no bird that moves its wings in the sky except that he mentioned some knowledge about it” He said: “And the Messenger of Allah (saw) said: “There is nothing that can bring you close to Allah and far from hellfire except that I have made it clear to you.”

So one can clearly see that it is about the knowledge of the religion, that can make one get close to Allah and far from the fire. It is not related to the knowledge of Ghayb, that the Prophet (saw) knows everything including the movements of the birds wings.

Muhammad Tahir Al-Hanafi said in his "Majma' Al-Bihar" v 2 p 327:

""We left the Messenger of Allah (saw) and there is no bird that moves its wings in the sky except that he mentioned some knowledge about it, meaning he completed the explanation of the Shari'ah until there remains no forms (of knowledge that he did not explain), so he (Abu Zar) mentioned this as an example. And it has been said that he (Abu Zar) meant that he did not leave anything without explaining it even the rulings about the birds, what is Halal and what is Haram, what the pilgrim should pay as penalty if he hunts some of them and other similar matters."

So Muhammad ibn Tahir clearly explained that Abu Zar mentioned this as a metaphor to say that the Prophet (saw) fulfilled his mission of explaining the Shari'ah, or it can also mean that he told everything about the knowledge of the Shari'ah, which includes the rulings about allowed and prohibited birds. So this Hadith, if it is authentic, it does not stipulate that the Prophet (saw) knows about the movements of every bird, it is about the knowledge of the Shari'ah, this is why Abu Zar said that he mentioned some knowledge about birds and not that the Prophet (saw) is omniscient and knows and sees whatever the birds do.

This is the end of the first part of this article.

I thank Allah for granting me the Tawfeeq to complete this small article, and I seek His help to complete the other parts.

May Allah send Salah and Salam on his Messenger (saw), his household, companions and those who follow them!